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HISTORY OF THE

First Church of God

1043 Dawson Cabin Road
Jacksonville, N.C. 28540

CHURCH OF GOD
Anderson, Indiana

JOHN J. ADDINGTON, PASTOR
1052 Dawson Cabin Road
Phone: 919-455-2612

D E D I C A T I O N

This history is dedicated to past and present members, pastors, and friends of the First Church of God, including those in places of leadership as well as those who seem always to work in their own quiet way behind the scene.

All of these people have been instrumental in the promotion of the Christian principles this church seeks to follow.

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A C K N O W L E D G E M E N T S

The History Committee, on behalf of the congregation, wishes to express our appreciation to all who have taken the time in searching and sharing of pictures, information, time and efforts for the production of this history.

Especially noted for this help is Mrs. Josephine Taylor Yopp Sullivan (Born July 2, 1907), the daughter of our first pastors James Luther and Josephine (Jody) Blake Taylor. She has contributed so much that would have been lost to the church had she not been around and willing to share her very clear rememberences from a very early age of her family and its involvement with the church dating back to its organiaation.

She is such a lovely Christian lady, and I count it a great blessing of my life to have had the opportunity to meet her and listen as she shared our history.

Others who have been invaluable to this work and are due our special thanks are:

Ernest C. King, Sr. (Born September 14, 1905)
Esley and Victoria Padgett Jarman
Stanley and Madeline McIntosh Henderson
Agnes Smith Fisher (Born May 13, 1906)
Peachie Blake McIntosh (February 15, 1900-March 23, 1987)
Hannah Belle Silence
Gertie Williams Rochelle
Mrs. Grady Garnett (Kathern) Taylor (July 25, 1907)
Paul Othel and Elma Gurganus Taylor
John W. "Red" McKemey
Mollie Foy Smith Sanders
Beatrice Silance Gurganus

It may appear that in the history some persons-events have gotten preferential treatment. This was never the intention. In some cases, like with the Taylors, we had information given by the families. We asked for information from all we could get in touch with. Our own records are very sparce. The writer was simply caught up by some stories more than others. People who were in the congregation during any particular ministry have had some problems of coming up with information that we could use for this purpose.

We want it known that any neglect has been unintentional. We do not desire to magnify anyone but OUR LORD JESUS CHRIST AND HIS CHURCH.

THE HISTORY COMMITTEE:

Wilma Silance Williams, Chairman
Laura Evans King
Doris Jarman DelCastilho
John J. Addington, Pastor

P A S T O R S

1911-1924	James Luther Taylor (Josephine)
1931-1932	Ray Long (Lindy)
1947-1952	Grady Garnet Taylor (Kathern)
1952-1953	Percy Tramel (Geraldine)
1954-1955	Jesse Oliver Chambless (Elizabeth)
1955, 1958-1962	Joseph H. Stephenson (Jo Anne)
1955-1958	Frank S. Ledford (Helen)
1962	Johnny Smith
1966-1971	Marion D. Elston (Edna)
1972-1973	Herrod M. Ely (Helen)
1973-1976	Furden A. Roberts (Maggie)
1976-1977	William J. Yates (Joy)
1978-1981	Freddy A. Dowden (Kathy)
1981-1983	Paul R. Phelps (Doris)
1985-	John J. Addington (Alice)

INTERIM

R. L. Johnson
Carter
Johnny R. Smith
John Kellum
Denney Broadway
Carl Lee Hardison

SOME WHO HAVE SERVED AS CHAIRMAN

OF THE

BOARD OF TRUSTEES

Melvin King

Richard E. Silance, Sr.

L. Ray Fettinger

Ernest King

Esley Jarman

Orval E. Hunt, Jr.

Madaline Henderson

Carl Lee Hardison

SOME EVANGELISTS WE HAD OVER THE YEARS

L. M. Chewning

Lawrence Chewning
(Great grandson of L. M.)

Napoleon J. (Jumpin') Jones

J. Lee Ingram

Wesley R. Hutchings

R. L. Johnson

Elbert Osteen

Nellie Osteen (Mrs. Elbert)

David Watson

Dedrick Clark

Norvell Peek

John Osteen

James L. Spires

Chaplain Kenneth B. Ray, USNR

Stanley Weisbrod

William C. Duvall

John T. Lackey

Lawrence S. Shaw

Clyde Fair

Clyde E. Hunter

Arlo Newell

LeRoy M. Fulton

Donald J. Smith

Wade Austin

Walter Berquest

Vernon Hucks

Charles L. Neely

Norman Nelson

Phil M. Edwards

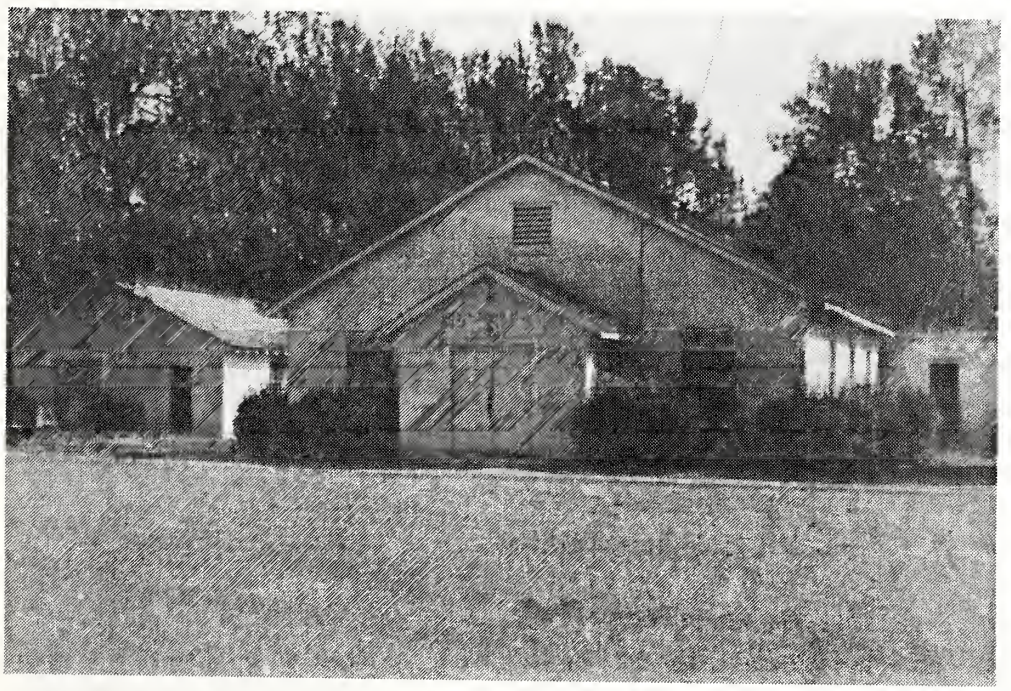
1948 Church with members

Dedication of parsonage built in 1917 with church members.

Seated-Rev. and Mrs. Grady G. Taylor. Standing- Paul Othel and Omega Taylor

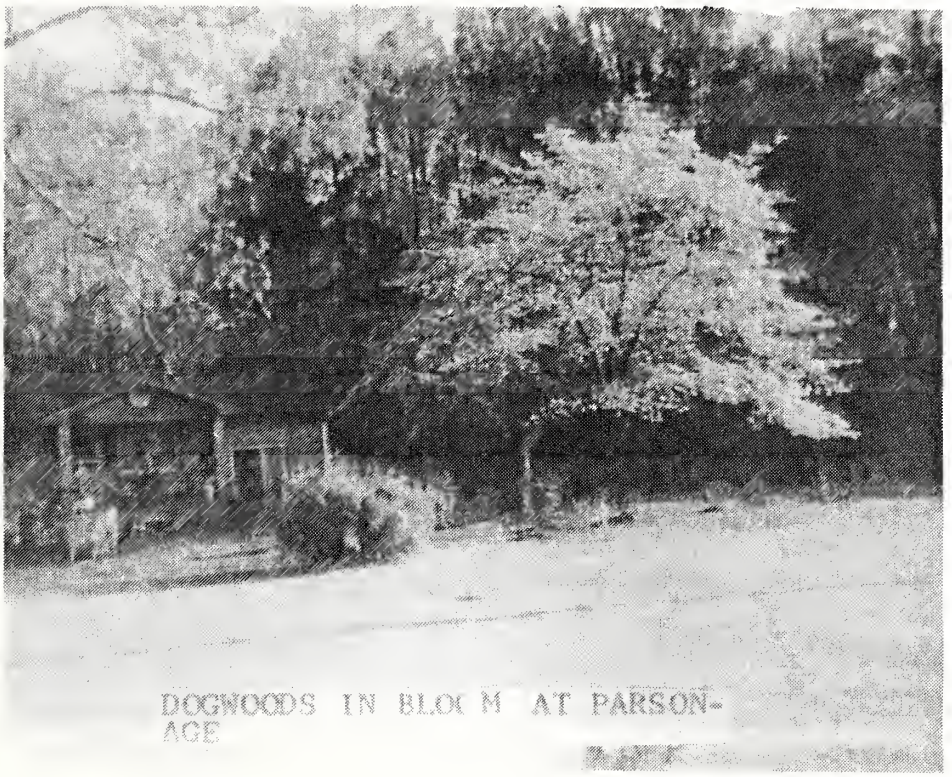
L-R (Standing)-Jennie Smith
Isaac Smith, Katie Taylor,
Grady Taylor, Nellie Osteen,
Gus Taylor (Father of Grady)
(Seated)-Jody Taylor,
Katherine (Kay Dodd) Taylor,
Sister Savage (Lisbon),
Luther Taylor

FIRST CHURCH OF GOD



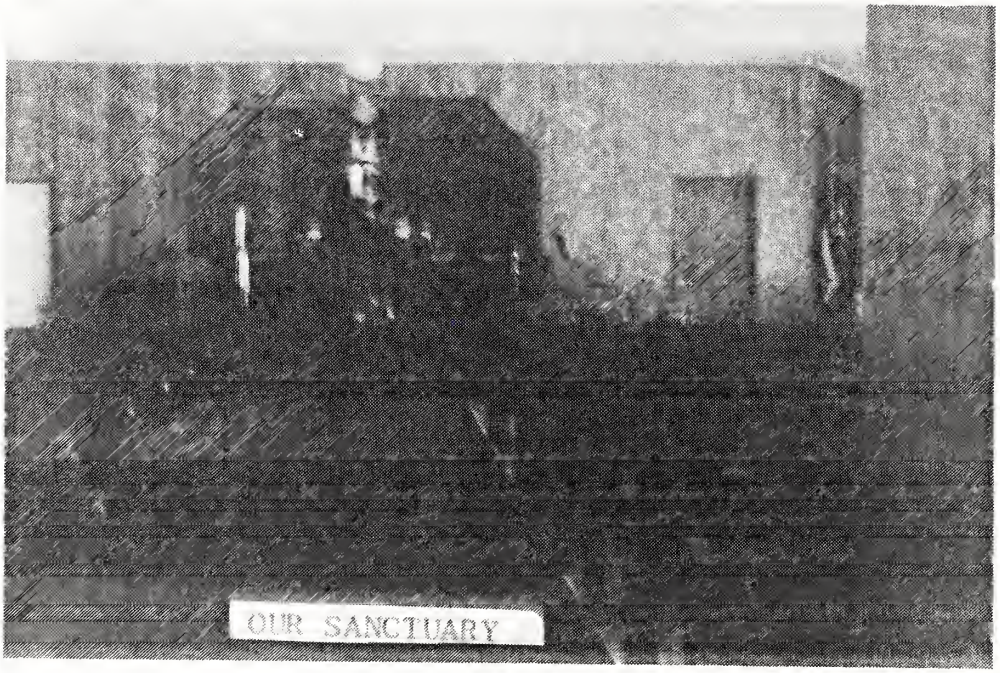
1911 church building

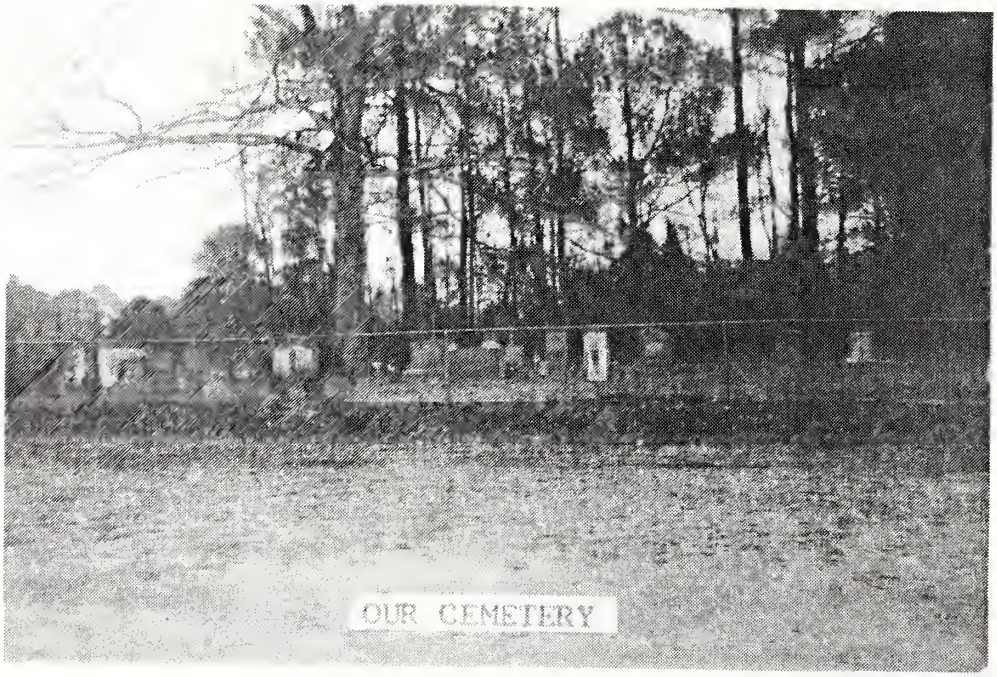
Sister Victoria Jarman and her Sunday School Class

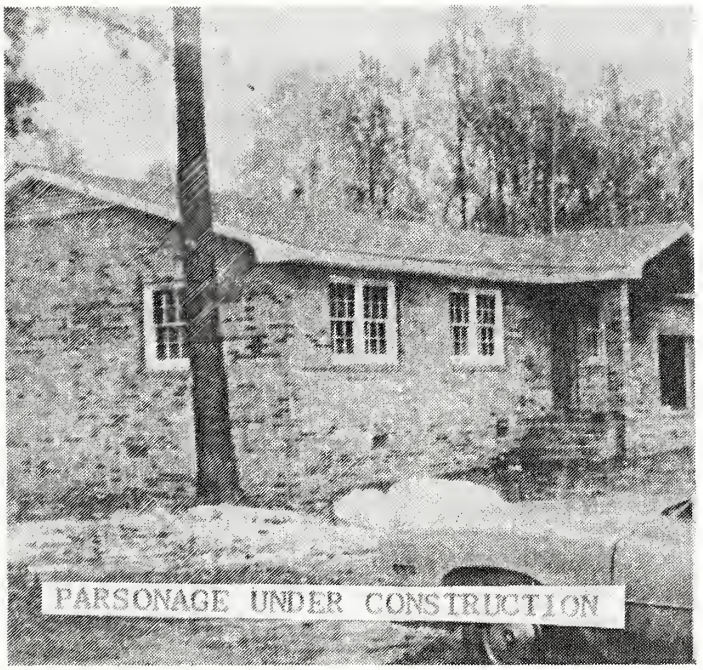


DOGWOODS IN BLOOM AT PARSONAGE

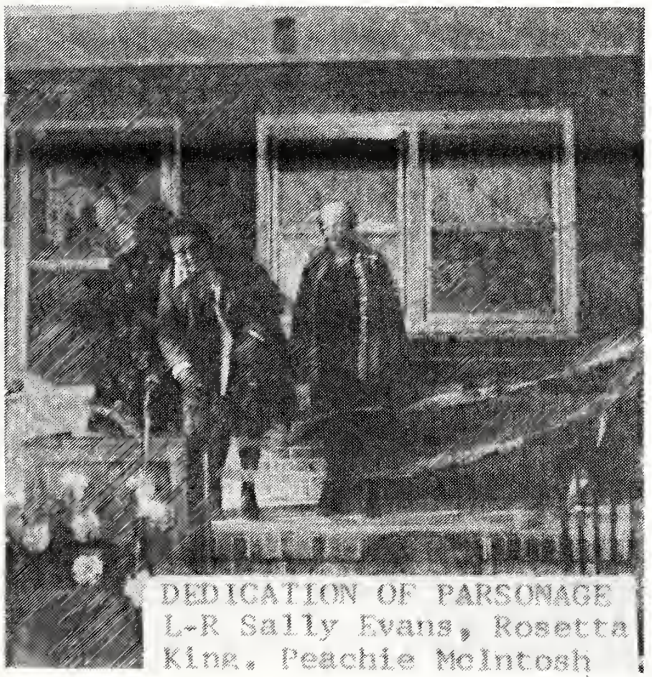
GRAVEL FOR THE PARKING LOT


OUR SANCTUARY


OUR CEMETERY



PARSONAGE UNDER CONSTRUCTION



DEDICATION OF PARSONAGE
L-R Sally Evans, Rosetta King, Peachie McIntosh

GRADUATION-1987 L-R Richard F. Silance, Jr., Pastor Addington, Kimberly Jarman, Alice Addington, Rusty Fetringer

HISTORY OF THE
FIRST CHURCH OF GOD
1043 Dawson Cabin Road
Jacksonville, North Carolina 28540

In 1877 or 1878, according to John W. V. Smith[1] who served from 1957-1984 as the historian of the Church of God reformation movement, we had our beginnings as a movement of unity of God's people, but it was not until early October 1881 that a group of men of the Northern Indiana Eldership of the Church of God met at Beaver Dam. They had recently separated from the General Eldership of the Churches of God in North America (Winbrennerian Church of God).

Daniel Sidney Warner, for three years a member of the Northern Indiana Eldership and the editor of the Gospel Trumpet (first issue January 1, 1881), which had evolved from two other magazines, the Herald of Gospel Freedom and the Pilgrim, called for a complete separation from sectism. He held the conviction that as holiness demanded that "there is one body in the Spirit" (Ephesians 4: 4), any division of the body of Christ is sinful.

Those who left this meeting with Warner met in homes and school houses. They later erected a small brick church building just west of Beaver Dam. This was the first church building of the Church of God reformation movement.

Warner, then thirty-nine years old, had been ordained in, and had pastored churches of God (General Eldership of the Churches of God in North America) in Ohio. He had also spent two years as a missionary in Nebraska.

The new group strongly believed, taught, and practiced the doctrine of entire sanctification.

At about the same time J. C. and Allie R. Fisher of Carson City Michigan, took the same stand against the Northern Michigan Eldership. They were joined by A. J. Kilpatrick, a United Brethren minister in Ohio, as did Jeremiah Cole, a Methodist minister from Missouri. In the following days many others "took their stand" and went forth to share the "light" as "flying messengers" through the preaching of the Word and songs.

From the beginning it has been emphasized that:

1- All God's people are one in Christian Unity. John 17:21.
2- The Bible is the only creed and guide for our lives. II Timothy 3: 16-17, II Peter 1: 20-21.

[1]A BRIEF HISTORY OF THE CHURCH OF GOD REFORMATION MOVEMENT, by John W. V. Smith (Warner Press, Anderson, Indiana, 1976).

3- Entire sanctification has been purchased for us by Christ. I Thessalonians 5: 23.
4- A life of holiness is possible and expected by God. Luke 1: 73-75, Titus 2: 11-12.
5- Christ paid for divine physical healing on the cross. James 5: 14-15.
6- The Lord instructed us in observing the ordinances of the church, i. e., Baptism, Communion of the Lord's Supper, and Foot Washing. Matthew 28: 19-20 and John 13: 2-17.

The "flying messengers" came to North Carolina:
"E. B. Hanes first carried the message into North Carolina in 1899. Before this William Preitle scattered some Gospel Trumpets in the state. In 1900 L. M. Chewning and J. L. Goodman held a meeting at shoup's Ford and things began to look toward permanency. The opposition was hot. In 1903 J. F. Lundy came to Shoup's Ford and located there. That was where the first state camp meeting was held. In 1904 J. F. Lundy and others hoisted their tent at Henry. The second night the tent was cut into strings and the meeting stopped. Often the ministers were threatened with death. From these inauspicious beginnigs the work grew into stability and prominence."[2]

The "flying messengers" came to Jacksonville, North Carolina in the early 1900's. Brother William Letchworth of Goldsboro came to Jacksonville and had an influence on the lives of J. Luther Taylor (Sep. 23, 1876-March 30, 1973), his wife Josephine P. (Jody) Blake Taylor (April 18, 1885-Sep. 11, 1969), Isaac S. Smith (August 14, 1882- April 28, 1938), and his wife Jennie Perry Smith (May 10, 1886-June 4, 1962), S. Denny Taylor, brother of J. Luther Taylor, (Sep. 20, 1883-May 17, 1922), Charlie Daw (June 26, 1871=July4, 1942), Peachie Blake McIntosh, (February 15, 1900-March 23, 1987) sister of Mrs. Jody Taylor, and Parthane McIntosh (March 20, 1880-July 24, 1941) mother of Louis Madison McIntosh (Peachie's husband) (Dec. 4, 1896-Feb. 6, 1972).

Josephine Taylor Yopp Sullivan, daughter of James Luther and Jody Blake Taylor, tells of her remembrances of her father working in a marl hole (a mixture of carbonate of lime and clay in various proportions) near their home (the present Herman Smith home, across the road from the church.). On several

[2] Golden Jubilee Book, by Robert L. Benny, (Gospel Trumpet Company, Anderson, Indiana, 1931). Used with permission of Warner Press, Inc.

Occasions while he worked in the marl hole, getting lime to put on crop lands, he would drink rather heavily and have to be helped home by the black men working with him.

Mrs. Sullivan stated that the black men would make a chair by crossing their arms and her father would sit on their crossed arms because he was so drunk he could not walk. He smoked a corn cob pipe. He kept a "demi jon" of his home-made wine in the kitchen.

JAMES LUTHER AND JOSEPHINE BLAKE TAYLOR-PASTORS-1911-1924.

By the Word shared by Brother Letchworth and the ministry of that Word by God's Holy Spirit, Brother Taylor accepted the Lord Jesus Christ as his Lord and Savior. His life was transformed by the miracle of the new birth (John 3:3).

Mrs. Sullivan had talked to her father, Brother Luther, in his later years about drinking and smoking. She said it was very painful to him and he didn't believe she could remember that far back. She reminded him of an old dog, named Nigger, he would call while the black men were carrying him home drunk. He kept calling "Nigger", "Nigger", as the dog ran behind the black men. These black men taught Mrs. Sullivan how to "Rabbit Dance".

Brother Taylor owned a part of what later became the Isaac Smith farm. On August 30, 1911, a deed was drawn by J. L. and J. P. Taylor (Mr. and Mrs. James Luther Taylor) giving a parcel of land, a rectangle forty by eighty yards (120x 180 feet) in the area of the present cemetery, running from the hickory tree on our property through the present state road 1107 (Dawson Cabin Road) to "Charlie Daw, Mrs. Jennie Smith, and Mrs. J. P. Taylor, Trustees of the Church of God of Onslow County." The road, at that time, came in front (south side) of the hickory tree. Evidence of the road can still be seen. When a new road was cut in about 1927, a part of the church property was taken for the road. The road was paved in 1952 from U. S. Highway # 17 to state road 1119.

The first pastor of the church was Brother J. Luther Taylor. His brother, S. Denny Taylor, has been suggested as the first pastor, but the best information available indicates that Denny was a fine man, would give his testimony of our Lord's saving and keeping grace in his life, but was never known to preach. He died on May 17, 1922 and is buried in a cemetary near the present Herman Smith home. He had gone to Hampstead and eaten some sweet potatoes. He took colitis and died after a brief illness. Brother Luther usually preached for about two hours.

Luther had served as the freight agent in Wenona (Present Verona-the name changed while he was there. It was reportedly named for a member of the McIntyre family), He resigned from

his position in 1909 and farmed for a couple of years before moving to the sound (east of Ogden) near Wilmington where he established a general mercantile business.

He continued to come to Jacksonville with his daughter Josephine on the fourth Sunday of the month for a preaching service. They had a small portable organ that they brought with them for her to play for the service. Thet got off the train in Verona and Brother Taylor carried the organ as they walked across the country, by the most direct route, to the church. Cottage prayer meetings were held for some time before the first building was constructed.

Peachie Blake McIntosh, at 87 years of age, upon being reminded of Brother Luther Taylor and Josephine walking cross-country from Verona, carrying a portable pump organ, said that she wondered how many would do that today. She then reminised about their first "pews". They were simply a slab of saw mill cut lumber placed on blocks. She said when they got mill cut lumber and made slat benches, they thought that they had gotten the best.

Mrs. Sullivan said that her father was successful in business, but never accumulated much in worldly treasures. She said that he always gave freely to the church for the Lord's work. If there was a need he often paid for the need from his own pocket. Something of his selfless nature can be seen in the caring for those who needed help. He helped to raise Sister Jody's sister's family after the husband died. They had fifteen children, plus the sister's family. They still managed to take in at least six other children and care for them. One of these was a daughter of Brother Letchworth, Miriam Letchworth, who had difficulty getting along with Brother Letchworth.

Mrs. Sullivan said she heard her mother crying at a campmeeting when she was sharing with other ladies that she was pregnant again. It was one of the last children. She was about fifty years old, already had 13 or 14 children, plus those taken into the home. Her mother said she felt like she had always been pregnant.

In about 1924 Brother Taylor resigned the pastorate of the church, but continued to come to preach on occasion, and exercised some control over the church until 1947. His influence with the church continued to his death in 1974...and the foundation of this work we are still building upon.

In the early days of the church it was called the Church of God of Onslow County, but as a term of derision was called the 'Gallberry Gospel", because of the many gallberry bushes in the area of the church that were cut down for the construction

of the building, and the galling effect of the message of the importance of all Christians to separate from sectism. It later was popularly called "Taylor's Tabernacle" in the community to indicate the long and beloved pastoral leadership of Brother J. Luther Taylor.

Sister Jody Taylor had fifteen children (one died in infancy) and was not able to get to church very often. The youngest daughter, Kathlene Taylor Dodd, was born when Sister Jody was about fifty years old. Sister Dodd is a talented and effective lay minister in the Church of God in the Atlanta, Georgia, area. J. L. was the youngest child.

Brother Taylor, after retirement, moved to Sneads Ferry in about 1945. Brother Letchworth had given out Gospel Trumpets there, and moved there to promote the work prior to Brother and Sister Taylor moving there. Sister Priest and Brother Taylor had earlier brought a tent to Sneads Ferry and had a revival. Brother Taylor bought the land for the church for thirty-five dollars. Sister Rusha's parents came to church in Jacksonville.

Brother Taylor bought three barracks from Camp Davis (Holly Ridge), and built the church at Sneads Ferry. He came to preach there on the first Sunday of the month. Brother Taylor continued to serve the Jacksonville and Lisbon churches.

In about 1921 Brother Luther Taylor and his brother, Denny, went to Sneads Ferry to preach. Josephine went with them. After the service in Sneads Ferry they took the ferry across the New River for a service on the other side.

Mrs. Sullivan said that when she was seven years old, just after her mother had another child and was still in bed, Luther was away preaching, and Brother Perry came in with a load of people. Her mother told her she was going to have to do the cooking. She said, "Why, Mama, I've never cooked." She said, "You'll have to now." Jody told her to go to the beach and pick up small fish rejected by the fishermen. She got the fish, and pealed some pears she had picked up from under the tree in the yard. Jody told her to make biscuits. She told her mother she would have to make the biscuits, She said she would bring all the ingredients to the bed for her to do it. Jody told her she would have to do it. Jody told her how.

Brother Perry was very hungry from the trip and it was very late before she had the food ready. A brother of Mrs. Sullivan saw Brother Perry eating the fish by just raking them through his mouth. He said, "Brother Perry, don't you know there are bones in the fish?" Brother Perry responded, "Yes!", and just kept on raking the fish through his mouth.

Brother Taylor had one of the first cars in the area. It had to be cranked. This was in the early twenties.

Brother Taylor was a man of great faith in the Lord's power to bring miraculous physical healing in response to His children's prayers. He told Sister Jody that she didn't need a doctor, but to just trust the Lord. Mrs. Sullivan said her mother's faith in healing wasn't as strong as her father's.

On one occasion the Ike Smith's daughter, Henrietta, took seriously ill and they came over the creek to get Brother Luther to come and pray for her. She had eaten a large quantity of gooseberries. Josephine Sullivan said she was very small, but her daddy took her with him to the Smith's home. He prayed for Henrietta and she was healed almost instantly.

A son, Leroy, was run over by Brother Luther in a truck loaded with fertilizer. He appeared to be badly injured. Luther got out of the truck and said, "Let's gather 'round and let's pray." The boy was healed.

Lorraine, another of Luther and Jody's children was cut badly on the head when she fell on a trunk. Luther prayed. The bleeding stopped. Sister Jody said, "Why, She's healed." Another son was healed of a hernia.

Luther Taylor told Charlie Daw, who had a tobacco barn in his front yard, that he would as soon have a liquor still in his yard. Charlie Daw and the Isaac Smith's grew tobacco. The Daw home was behind the present home of John W. (Red) McKemey.

Sister Rusha Midget Millis said Brother Luther was very closely associated with and greatly influenced by the "Way of Truth" and "Faith and Victory" teachings.

Mrs. Sullivan remembered ministers who frequently stayed in their home and ministered in the early days of the church. These included L. M. Chewning, Vest, J. Lee Collins, Herney, Perry, and McNeal.

Just a few weeks before Brother Luther died Mrs. Sullivan took him to Sneads Ferry for the Sunday evening service. They asked him to preach. He agreed. Josephine got up to help him to the platform. He turned to her and said, "Now sister, I don't need any help!" She described his speaking as the best she had ever heard. She said his words sounded as smooth as rain falling.

Brother Taylor continued to attend church in Jacksonville occasionally until his death at the age of ninety-six and one-half years in 1974. He and Sister Jody are buried in Oakdale Cemetary in Wilmington.

Mrs. Sullivan said her memory of her grandmother, J. Luther's mother, was very vivid. Seaver A. Taylor, daughter

of J. W. and M Heath was born July 15, 1841, and died May 3, 1910. Mrs. Sullivan said that on the occasion of the birth of one of her siblings her Grandmother Taylor came over and got her and took her back to her log cabin. When they got there the grandmother let them help open the shutters on the windows. This is remarkable for one who had to be less than three years old to remember so clearly.

RAY AND LINDY LONG-PASTORS-1931-1932

Ray Long, his wife, Lindy, and his daughter Glenis came from Virginia in about 1931 and pastored for a short time. While he was pastor a young man, deeply in love, came to church and took out one of the young ladies of the congregation, Miss Annie Belle Silance (Sep. 12, 1913-Sep. 5, 1933), a sister of Mrs. Mary Rosetta (Etta) King. This young man, Esley Jarman, age 17, was told by Brother Long to not come around his church girls. His counsel and advise apparently did not take since Annie Belle became Brother Esley's first wife and the mother of their daughter, Hazel.

The marriage wasn't destined to last long. Annie Belle died of complications of child birth.

Brother Esley then married a cousin of Annie Belle, Martha Ellen Silance (a twin sister of Mary, and sister of Buck and Cyrus Silance). Of this union E. R., Frances, and Joe were born. More heartbreak was added by the death of Martha Ellen (Feb. 6, 1914-Sep. 30, 1941), As a result of the complicated delivery. Brother Jarman had started to regularly attend church with Martha Ellen, about 1936. His father had died about two weeks prior to his wife's death.

Again Brother Esley was devastated by the grief of his loss, and his heavy responsibilities of working and caring for the four small children.

Brother Esley testifies that in spite of all the grief, loss, and his heavy responsibilities of working and caring for the four small children, and the inability to understand all that had happened, and the many complexities, he never felt that God had been unfair to him. He recognized the sovereignty of God and knew that He is always faithful, and His plan is perfect, even when he had to confess he did not understand.

In God's graciousness He sent Brother Esley a new companion and helpmeet, Victoria Padgett, and from this union came Doris (Mrs Ronald E. Del Castilho), Marilyn (Mrs. Billy Yopp), and Calvin. Sister Victoria has remained a faithful wife, mother and servant of the Lord since their marriage in 1944. Joe was three years old when they married.

Brother Jarman has continued in the church in various positions of leadership and prominence.

Brother Ray Long lived in the area of 922 Dawson Cabin Road, in the Lewis McIntosh house. It is about the location of the present home of Beatrice Gurganus.

Brother Ernest King portrayed Brother Charlie Daw (June 26, 1871-July 4, 1942) as the prayingest man he had ever seen. He described how the shingles in the old church building would rattle when he prayed. He said he had a deep voice with great volume. He said Brother Daw was an uneducated man with redish hair. His eyebrows were thicker than many men's mustache. He said Brother Daw's daughter, Mary Parker, was a good and faithful woman in the church. Brother King said that Brother Daw always knelt while praying. The Ike Smiths also always knelt to pray until they couldnt because of their age.

Charlie Daw's tombstone was just outside the right front window of the old church. He was one of the first buried in the cemetery. The sixty feet on the east side of the cemetery is the property of Agnes Smith Fisher. The Smiths (Isaac and Jenny) had verbally given the land to the church, but didn't get around to making out a deed. The earliest burial in the church portion probably was Jordan Nathan Rogers, (Aug. 4, 1873-March 24, 1937). Kyle D. Blake, son of G. W. and Lucy Blake (Nov 3, 1908-Feb. 23, 1913) was buried in another cemetery and later moved to our cemetery. The infant child of Peachie and Lewis M. McIntosh (Sep. 5, 1934) was also moved from another cemetery.

George Washington (Doc) Blake, the father of Josephine P. Taylor and Peachie McIntosh married Lucy Lewis who became the step-mother of these first children, and the mother of Hannah Belle Silance. After Mr. Blake died Lucy married Charlie Daw and lived until February 4, 1977 (Almost ninety-four years old).

Without exception everyone describes Isaac and Jennie Perry Smith as the back-bone of the church. They were faithful in their attendance and support in every way. When something was needed for the church they would say to go ahead and get it and they would pay for it.

Sister Gertie Williams Rochelle, wife of Samuel Jacob Rochelle (July 15, 1906-October 16, 1984) tells of going to the church for prayer service and no one would be there. As a young girl she, with her friends, would go over to the Smiths and Sister Jenny would drop everything and go over to the church with them. They would sing a few songs and pray. After the service the few would walk Sister Smith home, and then they would go on home themselves.

Sister Gertie said that Sunday School was in the afternoon when she was small. Church was just once a month. She was

saved in a revival with Nellie Osteen.

Brother King said that he helped put wood shingles on the old church before he and Sister King were saved in 1948. He related that they used twenty-four inch shingles. The shingles they took off were thirty inches long.

GRADY GARNET AND KATIE TAYLOR, PASTORS, 1947-1952.

Grady Garnet (G. G.) and Katie Taylor came to Jacksonville in September 1947. He was not related to J. Luther Taylor, the first pastor.

Billy Smith, the oldest son of Johnny and Mollie Foy Smith, was sent out by Mollie, on his pony, to tell all in the community that they were going to have a new pastor at the church on Sunday, September 7, 1947.

Evangelist Ainsworth came to Edge Hill, Georgia and talked Brother G. G. Taylor, the pastor there at that time, into coming to North Carolina for a three week revival. One week each in Sneads Ferry, Lisbon, and Jacksonville. Prior to coming to Jacksonville Brother G. G. held a very successful revival in Kentucky. He received a call to a large church in Kentucky, but felt the call to come to Jacksonville.

With Brother and Sister Taylor came their son Paul Othel, daughter Omega Whaley (now living in Elroy, N. C.) and Susie Clark, a foster daughter. Othel still lives in the community. They came to an area not yet reached with the modern convenience, electricity. They moved into a run down house east of the Esley Jarman's home on the Gurganus farm. Pigs ran under the house. Studying had to be done by the light of the fireplace, or a kerosene lamp. Othel said that the move was very tramatic for him. He had been a good student, but suddenly his grades plummeted. They got an oil-fired hot water heater. The women of the church bought a refrigerator from FCX. They cooked on a wood range.

After the Taylors led the church in building a parsonage on land given to the church by the Isaac Smiths Othel said he was able to move back into a grove of adjustment and pick up his school work again. Some of the materials for the parsonage came from the G. W. Blake house. Hannah Belle Silence said she was born in this house.

The Taylors bought an old hearse and made a bus out of it. It was Othel's job to drive the hearse and pick up people for Sunday School and church. Othel made sure that Elma Gurganus (now Mrs. Othel Taylor) was picked up first, and let out last. He had not been required to have a drivers license in Georgia so he just continued to drive in North Carolina without the benefit

of a drivers license. He finally had to go to Wilmington to get his drivers license. In the bus (hearse) route he came within three to four miles of the Pender County line. Mr. Stanley Henderson later drove another bus for the church. Johnny Smith's jeep had been used to pick up people for church before the hearse was bought. The hearse had to be cranked with a manual crank when the battery was weak.

When the Grady G. Taylors came to Jacksonville at the invitation of the church, and with the enthusiastic blessings of Brother Luther Taylor, everything did not go smoothly. Grady Taylor felt that the identity of the church as "Taylor's Tabernacle in the community needed to be changed. Someone in his family came up with the name "Fellowship Chapel". A property deed, dated October 6, 1948, conveys an enlarged church property and the parsonage land from I. S. and Jenny Smith, F. L. and Agnes Fisher (Agnes is the Smiths daughter), to the trustees of the Church of God (Last Reformation) and their successors. A deed of November 23, 1956, primarily restating the church property as presented in previous deeds, by the Isaac Smiths, The F. L. Fishers and the Luther Taylors , list the property to the Trustees of the Church of God. A deed of November 28, 1969 from the Roy and Hugh Sandlins giving a triangle area to the south side of the property to straighten the church line, lists for the first time the identity as the First Church of God. The name "Fellowship Chapel" was never used on these deeds.

As far back as we can find bank records, telephone directories, et cetera, the church has been identified as the First Church of God. It seemed that any other name only added to confusion, and unnessary length of the church's name. In 1986 it was decided by the church to drop all references to "Fellowship Chapel" from our use for the furtherance of the Lord's work here.

Brother Luther Taylor felt that Brother Grady Taylor had come in to "take over". Luther had the idea that the younger Grady would follow him in his long time control over the churches of the area. Sister Rusha Millis described Luther's thoughts of G. G. "He started going to Lisbon, and took over there, too!"

Brother Luther went before the ministers of North Carolina in a meeting to complain about Grady's "conduct". Luther told them he "lived close to the Lord." Brother John T. Lackey, Pastor of the First Church of God in Hickory responded that other ministers also lived close to the Lord. Brother Luther became a bit ignited and said that "The Indians are not much thought of in this country." G. G. responded in anger, "Well, the Indians were here shooting buffaloes when you got here." The reference to Indians pointed to the Indian blood that G. G. was proud to admit.

Brother Luther Taylor reproved G. G. Taylor for working

for a wholesale house after he came to Jacksonville because they handled tobacco products in their work. Luther said that G. G. was selling tobacco. G. G. said, "Well, why do you ship the grapes for wine?" The reference was to Brother Luther serving as freight agent in Verona. The local grapes were shipped through him enroute to the winnery.

A Sunday morning offering was received in the G. G. Taylors early ministry here and it was usually about ten to twelve dollars. All the money was used for the building of the parsonage. Brother G. G. Taylor did most of the work in the parsonage (1947).

The Sunday evening offering was used for the electric bill after electricity was made available.

The ladies went around asking for chickens to sell to get money for gas heaters for the new building. Brother Isaac Smith peddled produce. He would sell the chickens for the ladies. The money was given to the church. The ladies, when they were successful in having a chicken given to them, had then the little problem of catching the chicken in the yard.

Special services during the Taylors ministry included Brother J. Lee Ingram from Sumter, S. C. who brought a chart and preached on "Weighed and Found Wanting". Napoleon J. (Jumping) Jones of Valdosta, Georgia, L. M. Chewning of Camden, S. C., and Sister Nellie (Mrs. Elbert) Osteen of Hendersonville, N. C.

Sister Katie Taylor, widow of Grady G., now lives with their daughter Omega Whaley in Elroy, just east of Goldsboro, N. C.

In the era of 1945-1955 a fifth Sunday union service with dinner on the grounds would be held with the Lisbon, Sneads Ferry and Jacksonville churches. They still talk about how much they enjoyed the good food and the fellowship. A communion service would be held as the three churches got together.

The blocks for the underpenning of the 1948 church were gotten from Camp Davis (Holly Ridge) Johnny Smith used his jeep and a trailer to haul the material from Camp Davis. Othel Taylor helped haul the material.

When they started using the new church building (1948) they had only the sub-flooring down. An oil space heater was used to heat the building....but it didn't. It was very cold in the services...but there was great warmth in the hearts of the people as they had seen the power of God for His work in their lifetime.

In a history of Onslow County, published in 1960, it said, "Other churches, recently established, which should be mentioned with their location include:

- - - - - - - - - - - - - - - -

Church of God,Hiway 17, South, Jacksonville, N. C. [3]

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THE GOSPEL TRUMPET, October 1, 1949, said [4]

"FROM THE FIELD - -

NORTH CAROLINA

Jacksonville: We took the oversight of the work here less than two years ago, giving half time to the work here and half to the work in Lisbon.

Upon coming here we found a small, dilapidated building, only a few saints, services held once a month, and no Sunday school or prayer meetings. J. L. Taylor had labored faithfully in this section hoping to get someone to come here. God heard and answered the prayers of the faithful few.

We began the work the first Sunday in September, 1947. The folk responded well. The first Sunday we had thirty-eight in Sunday school and soon there were fifty and sixty, and now the average is around eighty-five. In the late spring we had a good revival in which thirty-two were saved and in the fall another good meeting in which twenty-three were saved. Last year I baptized fifty-five. Most of them are still standing true to God.

In the fall of 1947 we built a new parsonage which is valued at $3,200. In September last year we began to cut logs and haul them to the mill. By November we had the framing on the grounds for our new church building. I was the architect and overseer. The first service in the new building was held March 3. The building is paid for except a small amount which is due in five years, with no interest. God has given in addition to this a bus to bring those in who have no way but to walk, and we also have a nice piano, all paid for. Other improvements are being planned. The dedication service for our building was held the fifth Sunday in May with Kenneth Jones as guest speaker.

We just closed a good revival with N. J. Jones of Valdosta,

[3] The Commonwealth of Onslow, A History, by Joseph Parson Brown, (The Owen G. Dunn Co., New Bern, N. C., 1960). Used by permission of the publisher.

[4] The Gospel Trumpet, October 1, 1949, pp. 22-23 and inside front cover. Used with permission of Warner Press, Inc. Arlo F. Newell, Editor-in Chief.

Georgia, as evangelist. More than forty bowed at the altar. Since this last revival the church has been able to put us on a weekly salary, so I no longer have to do secular work.

We plan to move the state camp meeting next year. A brother in the church has given five acres of land for that purpose.

Anyone passing through this section is invited to stop over. We are just a mile off Highway No. 17, six miles south of Jacksonville. I will be able to conduct two meetings this fall. Anyone desiring my services may contact me.

G. G. Taylor"

The inside front cover of the magazine had a picture of the new parsonage and the church with the congregation in each, and a picture of the Taylor family.

Different people have remembered differently about whether or not there was a piano in the old church. The older people tended to remember that there wasn't one. The younger ones, mostly, said, and very adamantly, that they could remember one. Some said that they could clearly remember the kerosene lamps on it in the old church. Sister Katie Taylor, I think, solved the mystery by telling that there was no piano in the church when they came in 1947, but they had placed their piano in the old church when they arrived.

Brother Stanley Henderson said that there were several gallberry bushes around the church when the new church was built in 1948. He took a ten day vacation from work at Camp Lejeune and worked the whole two weeks on clearing land on the west side of the church so there would be room for parking. Several gallberry bushes were cleared out then

After the new church was built in 1948, the old church building was moved down to the area of the present fellowship hall to be used as a youth building.

There were 160 in the church when the Taylors left in 1952, according to Sister Taylor.

The Taylors apparently bought a bell and placed it in the bell tower of the new church. There was some problems of leaking after a few years and the bell tower was taken off the building. When the Taylors left Jacksonville and subsequently came to build the church in Richlands, N. C., Brother Taylor got the bell with the permission of the chrch trustees and placed it in the Richlands new building. Brother Taylor started work on the church in Richlands in 1964. He went to Fayetteville, then to Lisbon, and from Lisbon to Richlands. Brother Taylor, when he left Jacksonville, went

to Texas where Paul was stationed in the service and pastored.

Brother Taylor retired in 1976 at the age of seventy-one. Born in Mississippi on October 3, 1905, he started his preaching ministry in 1923, at the age of eighteen. He died of cancer on April 3, 1977.

The Esley Jarmans were active in their work with the youth of the church over a number of years. They would go skating, bowling, roast corn in the fire at the Gurganus' and have many other activities. Those who were influenced by their love and devoted attention in their teen-age years look back with gratitude for the experience.

The Jarmans took the young people for a trip to the mountains, but they had no low gear. When they were going up the mountain the boys had to get out and push the car to the crest of the hill.

One pastor was speaking about giving the pastor food for feeding the evangelist, et cetera. He encouraged the people to bring in the good cuts, like ham, so the evangelist could live high on the hog. While he was speaking one of the men, gruffly, spoke under his breath and said, "How about the hog's head."

PERCY AND GERALDENE TRAMEL, PASTORS, 1952-1953.

During the Tramel's ministry there was a good congregation with several young people. The youth group was very active. A school bus was purchased and a bus ministry was active.

The Tramels ministered here for about two years.

Brother Tramel died in 1982. Sister Tramel is the sister of Mrs. Nathan (Anne) Smith who is Director of Church Relations with Anderson University, Anderson, Indiana. The Smith's have served for many years in the foreign mission field, and since their retirement with the Missionary Board have filled many important positions in the church. They continue to be used in missions conventions, et cetera.

JESSE OLIVER AND ELIZABETH CHAMBLESS-PASTORS, 1954-1955.

The Chambless came to the responsibilities of the pastoral leadership of the church with their daughters Elizabeth and Anita from Damascus, Georgia.

Brother Chambless described the church they found when they arrived in 1954 as "A group of devoted Christians." The Women's Missionary Society was active, meeting weekly, and worked on many projects for the work of the church and for missions. The Men of the Church of God was also active, evangelizing, and raising funds for world-wide evangelism.

During the Chambless ministry they set a goal to increase attendance to one hundred by Easter Sunday. Many thought this was an impossible goal. On Easter they had one hundred twenty-five. Brother Chambless said, "Imagine how happy we were."

Also, in the spring of 1955 a revival with North Carolina pastors as evangelists was held. Rev. Lawrence L. Shaw from Columbus, Georgia, held a fall revival.

The Chambless noted the very important impact that the Marines had in the stability of the church during their ministry here.

Jessie Oliver Chambless, Jr. stayed in Georgia to care for the farm while the family was here.

Brother Chambless mother lived with them while the family was here.

Brother Chambless was noted for and still remembered for his calling for "Wifey". "Wifey's" brother, Rev. Ben Hill Phillips, is still pastoring in south-west Georgia. He was with the congregation for a Wednesday evening service recently and sang and spoke for us.

FRANK S. AND HELEN LEDFORD, PASTORS, 1955-1958.

The Ledfords came from Nebo (Near Morganton), N. C.

The Ledfords had two boys George and Francis, and a daughter, Delores.

Brother Ledford bought a piano for the Piney Green (Midway Park) church when they were getting organized.

Sister Ledford was a nurse.

The Fellowship Hall was built during the ministry of the Ledfords.

JOSEPH H. AND JO ANNE STEPHENSON, PASTORS, 1955, 1958-1962.

The old church was torn down soon after the Stephensons arrived. It had been used as the youth building, but since the new fellowship hall had been erected the old church was no longer needed for the youth.

Levi Williams, Jr. was about eleven years old when the Stephensons came here. From his perspective he saw them with a very good youth program. The Boy Scouts flourished during this time. Junior told of their patrol winning a "Blue Ribbon" while they were here (about 1960-1961) for best overall preformance. The award was made at Rich Square in New Bern.

Richard E. Silance, Sr. tells of a trip of the youth to Lake Lure. Ricky said that the Stephensons were very influential with all the young people.

Sister Victoria Jarman, Sister Stephenson, and Sister Madeline Henderson went fishing in the creek and all three fell into the creek. They came by the Smiths from their fishing trip. Sister Smith called to Sister Stephenson to come and meet some visitors who were there. With dripping garments they went in and Sister Smith said, "I want you to meet our pastor's wife."

In the earlier day the Smiths lived across the creek and had to walk through the woods to come to church. They crossed the creek by a sheep log.

There were a lot of military personnel in the church during the Stephensons ministry here.

JOHNNY SMITH-PASTOR-1962.

The son of Isaac and Jennie Smith, Johnny, who had just left a pastorate in Orangeburg, South Carolina, moved into the parsonage, did a lot of work on it, and did some preaching. Because of his parents being in the church, the circumstances of Johnny being here, et cetera, was not questioned.

It seems that he was never called as pastor, but served for an interim period. However, he was listed with the Division of Church Service of the Church of God as the duly recognized pastor in 1962.

During this time the pastor in Lisbon, William Duvall, and Wade L. Austin from West Virginia were special revival speakers.

MARION D. AND EDNA ELSTON, PASTORS, 1966-1971.

The Elstons served the congregation from March 6, 1966 to February 28, 1971.

Revivals during this period were:

Norman Nelson, Buchanan, Michigan
Phillip Edwards, Black Mountain, N. C.
Walter Butgereit, Goshen, Indiana
Vernon Hucks, Charlotte, N. C.
Charles L. Neely, Raleigh, N. C.

During this period there were singing groups that came from Anderson University for special performances.

In 1968 the youth went to the International Youth Convention

at Minneapolis, Minnesota. Those who attended from our church were Beverly Henderson, Mary Frances Silance, Janice King, Celesta Hardison, Marion Elston, and Rev. and Mrs. M. D. Elston.

In 1970 they attended the International Youth Convention in Dallas, Texas. Those who attended were Patsy King, Wanda King, Steven King, Charlene Hardison, Chandra Hardison, SharionBolster, Randy Smith, Marion Elston, and Rev. and Mrs. M. D. Elston.

Several barbecues were held during this time. Most of the grilling was done by Levi S. Williams, Sr. Many dozens of donuts were sold. Junior and Wilma Silance Williams were actively involved in the selling.

The parsonage caught on fire from a defective stove during a Sunday morning service. The church let out to fight the fire. Minimal damage was done. The fires from the services must have rubbed off on the parsonage. Doesn't it sound like a good idea?

The church received new pews from the First Church of God, Hickory.

The church was making very good progress during this time.

HERROD M. AND HELEN ELY, PASTORS, 1971-1973.

The Elys stayed for a couple of years on an interim basis. His son, Monti Hale, played in parts in westerns and on Gunsmoke.

While they were here they lived in the mobile home that was at the edge of the cemetery.

When he left here they went to Sneads Ferry as pastor.

He had been here earlier for revivals, so he was no stranger to the congregation.

He was a very colorful speaker. He had been an alcoholic and gambler before being saved. He frequently cried during his preaching. He could thunder with his voice and wave bolts of lightening with his massive hands.

As he talked of his old life he made it clear what great

power a loving God had exerted in saving his soul. He demanded the attention of everyone. He would stop his preaching to allow someone who was whispering to finish. After a while there wasn't any more whispering.

When he left here, although he was "retired", he went to Missouri to another pastorate.

He is now living with his wife near a daughter just west of Raleigh. He is about ninety-six years old.

FURDEN A. AND MAGGIE BELL ROBERTS, PASTORS, 1973-1976.

The Roberts came here from Summerville, South Carolina, where they continued to maintain a home and their two youngest sons; Michael and Robin, lived with their grandparents, Mr. and Mrs. Josh Bell. Another older son, Furden, Jr. was stationed in Germany. Their four year old daughter died of leukemia several years earlier. This traumatic and painful loss continues to have a profound effect on their lives.

Brother Furden and Sister Maggie are very personable, friendly, common people who relate well with people. It was not uncommon for a pastoral visit at 10:00 or 11:00 P. M. He might walk in and grab a piece of chicken or a biscuit. He liked to drop in at meal time, especially if he knew that one of his favorite foods was being prepared.

When the Roberts arrived in Jacksonville they found a run-down parsonage and a mobile home parked at the edge of the church cemetery. Brother Furden stated he wasn't ready for the cemetery yet and refused to move in. They stayed with Jake and Gertie Rochelle for about six months, and then moved into the old parsonage. They stayed for a short time with others.

I think that this illustrates the generosity and loving spirit of the Rochelles. We praise God for having people in the church like them.

This set the climate for a drive for building a new parsonage. The effort was started by giving 2 x 4's, concrete blocks, et cetera, on Wednesday evenings for the construction. It was commonly called "2 x 4 night". The drive for the building continued to esculate and a plan was devised to encourage every family to give one days wages per month to the building effort.

This plan was not perfect. Some gave. Others found it to be too painful and quit. Others faithfully continued to the end. The parsonage, a beautiful modern brick home made with the best of materials and workmanship (and with tender loving attention to every detail) was completed, but the Roberts did not get to live in the new parsonage.

Many people were involved in the completion of the parsonage. Many gave many hours of loving labor. It is remarkable that in the use of volunteer labor that the finished product is of such excellent quality. All who participated in its construction deserves the credit. Every gift, energy, talent exercised is appreciated. BUT, it could not have turned out as it did without the very meticulous, perfectionist standards of Brother Esley Jarman. He supervised and did a great deal of the work. Sister Victoria was by his side much of the time. Brother Stanley and Sister Madeline Henderson, and Brother Levi Williams, Sr. are due special credit for the abundance of time and energies given in the construction. Brother John W. (Red) McKemey did the plumbing work. Donald James did the electrical work.

Brother Furden was a guitarist and he and Sister Maggie sang in the Hillbilly-Gospel tradition. Brother Furden had gotten his start in entertainment at the same time and place Archie Campbell of Hee Haw fame started at a radio station in Knoxville, Tennessee. Brother Roberts and Archie were natives of upper east Tennessee. Brother Furden made music an important part of the services. They produced some phonographic records as a part of their ministry.

Frequently the regular services of the church were dismissed to join another group in special services.

Brother Furden, with a style all his own, asked Mary C. McIntosh, who attended occasionally while Brother Roberts was pastor, to hold up a finger if he preached beyond noon. She held up her finger!

He resigned and reconsidered several times before he left in 1976.

They visited the son in Germany for an extended period of time, and frequently got back home to South Carolina.

Among the most exciting of times were when a snake was found in the attic, fell on a bed, would be found sunning near-by, or poking out a darting tongue as it looked from a big knot hole in a large dogwood tree beside the parsonage.

WILLIAM J. AND JOY YATES, PASTORS, 1976-1977.

When the Bill Yates came to town from their pastorate of a Kingdom Builders work in Tidewater, Virginia, they moved into the old parsonage, with the new one under construction.

Brother Bill renovated and used a room on the second floor of the church as a study and prayer room.

Testimony is given of his loving nature as pastor by him going to Chapel Hill with Levi Williams, Sr. and Junior and standing by them through his illness.

Sister Joy is a nurse.

A revival was held in the Richlands church while Brother Bill was pastoring here.

After about a year in the old parsonage as work continued on the new one, the Yates were finally the first occupants of the much dreamed about home for the pastor and his family.

The Yates had four children, Cheryl, Cheranda, Kevin, and Rowan.

The old parsonage, located directly in front of the new one, was torn down by Brother Stanley Henderson.

FREDDY A. AND KATHY DOWDEN-PASTORS, 1978-1980.

Richard E. Silance, Sr. and Levi Williams, Jr. went to Richlands church to hear a speaker brought by Rev. Elbert Osteen. After hearing him, Ricky and Junior asked the speaker, Brother Dowden, if he would be interested in being considered by our church as a candidate for the position of pastor. He agreed to consider it. He later was called as the pastor and arrived on May 8, 1978.

During the Dowden's time here several things were accomplished. A camp meeting was held here with the Rev. Norvell D. Peek of Chuckey, Tennessee as the evangelist. He spoke from a chart on the book of Revelation. Paneling was put up in the sanctuary. The altar and choir area were renovated. Side walks were added and posts were put up in the front yard and protective cable was added. Seats were placed in the southeastern corner of our property to be used for camp meetings. Telephone poles were split, placed in the ground and utility spools were used to make table tops. Asbestos shingles that were broken were replaced. A fence was added to the cemetery. A basketball team was formed.

Brother Dowden was a First Lieutenant at Fort Bragg before coming here. He, of course, came with his military training just behind him, and may have brought some of that organization and high expectations with him. These qualities can be a good trait in any minister.

From the evidence submitted it seems that Brother Dowden was a very capable man who had the highest expectations of himself and of the congregation.

Brother Elbert Osteen commented that Brother Dowden remined him of H. M. Riggle.

Mr. Major of Major's Superstore donated a small air conditioner to the church, and carpet was put down.

Kathy came from a Church of God background. Her Father was a Church of God minister. Someone said that her grandmother and Sister Rusha Millis would be almost identical.

Kathy was a gifted singer and pianist. She was a person with a very winning personality and loved by everyone. She worked at a health food store and taught piano while they were here.

At the close of the Dowden's ministry here some of the people of the church went into Jacksonville with the Dowdens and held worship services for a short time. There was a desire to have a church in Jacksonville.

The Dowdens left Jacksonville and most of the people involved in this effort came back to our church. The God of peace, love, and unity still makes us reach to one another as He does His work in our hearts

PAUL R. AND DORIS PHELPS, PASTORS, 1981-1983

The Phelps came to Jacksonville from their pastorate in Black Mountain, North Carolina.

By an observer at the time, he is described as bringing healing to the church through his ministry of the Word and by allowing the Holy Spirit free sway to do His work in the hearts of the people.

Brother Phelps is an accomplished stringed instrument musician. Sister Phelps is a good pianist. They sang and played their instruments frequently.

Brother Phelps as an unsaved man was a member of a band in night clubs, et cetera. He frequently speaks of the grace of God that delivered him from this type of life.

The pews that had been given to the church earlier by the First Church of God, Hickory, were painted white. They were taken two or three at a time and completely stripped, sanded, then stained and sealed with a polyurethane finish.

The project was undertaken with the understanding that the men of the church were going to participate in the work involved. The work turned out to be harder and more time consuming than anyone had anticipated, and one-by-one the men's involvement became less and less. The most of the work finally had to be done by Brother Phelps and Brother Richard L. Foster. It was a lengthy and difficult job, but when it was finished the pews looked much better in the sanctuary.

The Fosters , who had been saved in a remote area of Australia, wrote for information on the church in Anderson, Indiana, and when they found there was a church here they started sending their tithe here. When he was transferred to Jacksonville the Lord found areas of service other than sending his tithe.

With Brother Phelps and Brother Foster working together a great deal more was accomplished than the changing the finish of the pews.

Brother Phelps has talents as a finished carpenter. He built a pulpit for the church. The choir loft was renovated. The rest rooms in the fellowship hall were redesigned so entry to the ladies room could be gained from the fellowship hall without going through the kitchen. Recessed lighting was added to the rest rooms and the kitchen area. Cabinets were rebuilt. A new bulletin board was built by Brother Phelps. Rich and Helen Foster added the tract rack. A new serving window was added to the kitchen. New Church signs were erected.

During the Phelps ministry here there was emphasis placed on the youth program of the church. Light bulbs were sold.

Efforts were made to evangelize the community. Tracts, letters, et cetera, were mailed out. Visitation was tried. Brother Phelps ministry was described as a promotion of youth for the ministry. He met weekly or semi-weekly with ministerial candidates for special study, prayer and fellowship.

The Phelps left here in July 1983 to go back to Ohio, where they stayed for over a year.

They came back to the area as pastor of the congregation at Sneads Ferry. A beautiful new sanctuary has been added. This came about partly through the contacts in Ohio. Two times men from the church in Hamilton, Ohio, came to Sneads Ferry and worked for a week on building the new sanctuary. Men from over the state of North Carolina came also and helped with the work. It was a privilege to be a part of the building up of a sister church and to share with a fellow pastor, who was also a former pastor here. The church also helped Sneads Ferry with financial aid.

JOHN JAMES AND ALICE SNOWDEN ADDINGTON, PASTORS, 1985-PRESENT.

Brother and Sister Addington came to us from LaFayette, Georgia in May 1985. Since they are devoted to their family it must have been a hard move, because they left behind in Georgia a daughter, Yvonne Addington Scoggins, and two grandchildren. They also have two daughters, Debora Addington Knox and Virginia Addington Comer, that live in Greensboro, North Carolina. Their son John J. Addington, Jr. lives in Virginia. At the present time they have eight grandchildren.

Brother Addington served with the army for nine years prior to accepting his call to the ministry. This enables him to relate to the surrounding military community in a very unique way.

The Addingtons have done extensive work to improve the appearance of the church properties. They have planted flowers, dogwoods, and shrubbery, cleared brush, and cleaned the area around the church and parsonage. Brother Addington has been teased about his special love for azaleas. It seems that he can't go on a trip with a car loaded with church people without stopping to buy another couple dozen azaleas just to make for more driving comfort! He made a trip to Raleigh to receive twenty-five free azaleas for the church grounds from a television station promoting "Keep North Carolina Beautiful". On any nice day he can be seen working on the yards and making the church and parsonage yards a lovely reflection on the church.

Now azaleas and dogwoods have been planted around the cemetery. An arch of azaleas highlight the parsonage driveway. The fellowship hall has been renovated, repaired, and tables and chairs added. It is such a pleasure to be able to walk in now and have these pleasant surroundings. The Woodmen of the World donated a American-Christian flag set for the sanctuary.

The By-Laws for the congregation have been completely rewritten, using the suggested by-laws for congregations provided by the Division of Church Service of the Executive Council of the Church of God. As a result several changes have been made in the organization of the church. The Board of Trustees meet monthly and actively participate in the care of the physical properties of the church. A Church Council has been added that provides a forum for the leadership of the church to give imput into the ongoing plans of the church. Emphasis has been placed on each committee fulfilling its responsibilities and to not have so much "shotgun blasts" at problems by anyone who happened along. The History Committee has been working for almost three years in the gathering and preparation of this history. A Research and Development Committee has recently been appoint-

ed to investigate all aspects of the plans for building a new sanctuary and educational facilities for the church. They will report to the congregation with their findings and hopefully new facilities are in the near future for us.

A program for receiving and administering gifts given to the church in honor or in memory of someone has been established. It has won the approval of the congregation and has been instrumental in not only remembering the individuals but has been that which will be of ongoing use to the church.

It has been noted that in the event of death of an individual flowers given are so very temporal. Often they are seen but for a few short minutes and then are placed in the hot sun, cold rain and sleet, or suffer from strong winds. They have no lasting value at all.

Because of their temporal quality at the death of a member of the church family they are asked if they would rather their loved one be remembered with flowers or with a memorial.

Those who have been remembered with memorials are:
Mrs. Pearl Parker (Sister of Brother Esley Jarman)
Mrs. W. C. Winters (Wife of former State Coordinator)
Mr. V. V. Padgett (Father of Victoria Jarman)
Rev. Forrest Plants (Pastor of First Church of God, Hickory)
John Thomas Gurganus (Member of the congregation)
Mary Rosetta King (Member of the congregation)
Andrew B. Saus (Father of David Saus)
Shannon Koceja (Infant of friend of Virginia and Arnold Comer- Addington's Daughter)
Peachie Blake McIntosh (Member of congregation)
Mrs. Hubert (Dorothy) Thomas (friend of the Addington's and congregation)
Allen Rhodes (Brother of Mrs. Haze Fisher)
Gifts to the church in honor of Mr. and Mrs. Esley Jarman Mrs. Gertie Williams Rochelle have been given.

Sister Addington is a nurse. She is also devoted to her family as well as the church. She plays a large role in the church as a faithful member of the choir, the Women of the Church of God, and willingly fills in when needed as a pianist or organist.

It has been rumored that Sister Alice wanted to carry a hoe to church with her, but Brother Addington wouldn't let her. She decided that she would drive the car to be sure to keep away from the creatures she fears with a phobia. She came out to get into the car to come to church and there was a big snake beneath the car right at the door she was about to open. All her steps are taken cautiously.

On the occasion of their first anniversary as our pastors the following was written about them by Brother Ray Fettinger on behalf of the congregation.
By Cindi E. Hunt

"PASTOR APPRECIATION

June 1, 1986
First Church of God
Jacksonville, N, C.

I am reminded today of a scripture in Saint John 1:6 and part of 1:7 which says:

"There was a man sent from God, whose name was John. The same came for a witness to bear witness of the Light...."

About a year ago today, God gave added significance to this scripture, to this congregation, First Church of God, here in Jacksonville, N. C.

God sent us a man named John. I'm sure that everyone now, at this time, knows who I'm referring to; our pastor, Reverend John Addington.

However, in this particular case, God didn't stop there. He did a little more than that. He sent not only John, but He sent a helpmate, Alice Addington, John's wife.

Together they are fulfilling their calling in a very loving and a very caring manner today. Their dedication, their joy, their zeal in God's work has won them a special place in all our hearts this morning.

We have grown to love them like part of the family; they are part of our family.

Speaking about family reminds me that every family always has its ups and downs, has it rough times and good times, it has times of discovery, times of trying to help one another.

This is the case with Brother and Sister Addington. They came to us and we had a revelation right off the bat when we opened the doors on the moving van that we became knowledgable that they were collectors.

Then, of course, being helpful we kind of put everything in the house "knowing exactly where it should go," (we put it all just exactly where it belonged).

We did such a "good" job that there are perhaps only a "Couple" of items they haven't discovered the location of yet.

Circumstances can bring about a knowledge or lack of knowledge in people, and almost immediately we started to

learn some things about Brother Addington.

Such as:

If your water goes off one day, just shuts off completely, just stops! What is the worst situation you could find yourself in? Standing all soaped down in the shower you say? Well, - aah, - maybe so.

This added a little motivation to Brother Addington, however, it made him very energetic to take up "water pump operation and repair".

We kind of figured that wasn't really enough. Now that we had him interested in plumbing, we really wanted to help him a little more than that; so we set aside another course in digging and laying water lines to the church.

He did that so well, the primary instruction, we decided he needed a booster, so we let him have the same course at the parsonage.

We gave him a pretty good course in plumbing, But we decided we had left something out. Plumbing is more than just supplying drinking water to the house. So, we introduced him then to the course of: digging, replacing and laying sewage lines.

I think we've just about covered his education. We know he came to us well qualified as a pastor and minister of God's Word, and we tried our very best to round out this wee gap by bringing him into that area. We've tried to introduce him to carpentry, and tile placement and laying, and things of that nature. We have really done so much to help round out his personality.

But then there is another individual who is very important to us, and that is Sister Addington. She is really a treasure, and she really is a helpmate.

I don't know how many are aware of it, and I really don't want to embarrass Sister Alice, but I feel that it is important that we realize the dedication that she has got in her work for the Lord.

How many people do you know that would sacrifice their meals and their eating so that they could get off work early and be at church on time rather than to come in late?

How many people do you know, if you look with introspect to yourself, would be willing to go without just to be on time?

Some Sunday evening when you turn around, and Sister

Alice has been working; (turn around and look), and when you see her sitting in the pew, take a moment and just thank God for her.

Thank God for the dedication she has got for God's work.

You know, together I think we have a wonderful pastoral relationship. We have two of the greatest pastors that we could ever have, and that's Brother John and Sister Alice.

The importance of the pastor's wife I don't thhnk we could ever or do ever fully realize;

Do we ever fully pay them, the wives of those who pastor and labor among us because we realize that they have sacrifices that they have to make also to see the work go on?

Times that they spend putting up with:

The pastor who has no time for certain things because of study, because of preparation.
People knocking on the door at all times during the day and during the night because: "I have a problem to share with my pastor;"
Or times on the phone, when called because: "I've got a problem to share with the pastor."

or

We need you for this or that reason.

The home is always open. I think it speaks rather well for the both of them.

I can only say that, -(and I think I speak for each and every member of the congregation when I do say),:

Brother and Sister Addington
We sincerely love you and we do appreciate you
We appreciate the sacrifices
We appreciate your hard work
We appreciate your ministry
Our prayers are with you

May God bless and keep you and to make His face always to shine upon you.

s/L. Ray Fettinger "

CAMP MEETINGS

The Church of God, from its earliest days, has depended on God's movement in many ways. Singing was always an important part of our worship. Another popular and sometimes necessary part of our worship was the camp meeting or brush arbor meetings.

We are told that Brother G. G. Taylor and Johnny Smith were out in the area of Haws Run soon after Johnny was saved. He asked Brother Taylor if he had ever had a brush arbor meeting.

This was all the encouragement that Brother Taylor needed. With the help of Johnny and others the brush arbor was built and Brother Taylor preached. Several were saved during this meeting in Haws Run and many started coming to the church as a result. This also was the impetus for the establishment of the bus ministry.

- -

There was a brush arbor revival held on a corner (NE) lot of Mr. Dorsey Evans at state roads 1119 and 1107. Attendance was good. Mr. Evans had made the land available to the church for use as a camp meeting. Brother Denny Broadway was the speaker. This took place while the church was without a pastor in about 1971.

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During the Dowden's ministry here they set up what was to be an Eastern North Carolina camp meeting. (details on page 20). While this was to be an area camp meeting it turned out to be mostly a church revival with minimal participation by the other churches of the area.

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There continues to be interest in the establishment of a camp meeting for the eastern part of the state since our state camp ground is about three hundred miles away, which is too far for it to be practicable for most of our people to attend.

A meeting of the area ministers is scheduled to be held on April 18, 1988 to continue to work on the idea.

There is desire, need, interest, but there are also some problems.

The good thing about it all is that we have a God who specializes in things thought impossible.

OUR DEAD

We have the scriptural admonition to "sorrow not, even as others which have no hope." (I Thessalonians 4: 13). We have however seen sorrow over the years as we have seen our friends and relatives go out into eternity.

Our pastors J. Luther Taylor, Grady G. Taylor, and Percy Tramel (and possibly others), and from time to time those from our number have died. Recently we have sorrowed with our loss of Sister Peachie Blake McIntosh, who was closely involved in the church from the first. Mary Rosetta King had been active in the church since about 1948 when she was saved in a revival conducted by Sister Nellie Osteen. There was special sorrow as we saw Johnny Gurganus growing weaker from the ravages of cancer, and at such a young age.

Probably there have been no deaths more traumatic than those that lost their life in the service of their country. On November 9, 1942, Isaac Dalton Smith, the son of Isaac S. and Jennie Perry Smith, was killed by enemy action on the Solomon Islands. He is buried by his parents in the church cemetery.

Samuel Williams, son of E. A. and Idera Silance Williams (Brother of Sister Gertie Rochelle, Bernice Williams, and Levi Williams, Sr.) was killed in action in France on August 27, 1944. He is buried in the family cemetery on their old home place.

OUR MIRACLES

God in His faithfulness to us and in fulfillment of His promises has brought His healing power to members of the congregation often. We lift our voices in praise to Him for all His works toward us.

We saw it in response to our prayers when Brother Orval Hunt was severely injured in Lebanon (See The Marines Among Us). We could all give testimonies of how God, in His power has reached down and touched us for healing.

One incident that stands out is when Nicholas Jarman, the son of Calvin and Frances Jarman, born prematurely, had a ventricular septal defect (a hole between the right and left ventricle of the heart).

He was evacuated by air from Jacksonville to Duke Hospital on March 22. He had to be tube fed because of his inability to properly get his blood oxygenated. He came home on April 12.

He had to report back every six weeks. In May they

discovered that he had two holes between the two chambers.

Prayer was continually requested over the radio, et cetera. He was prayed for at our church. Pastor Dowden came to the Esley Jarman home, picked Nicholas up and prayed for him.

When Nicholas was taken back for the June visit the doctors ran test, examined him and proclaimed that he had been healed. The growth to properly divide the two chambers was complete.

We praise God that "He is just the same today". He doesn't change. His power is not diminished. "Jesus Christ the same yesterday, and to day, and for ever." (Hebrews 13: 8).

WITHOUT PASTOR

The congregation has had long periods without a pastor. In many congregations this is a crisis situation and the congregation suffers a great loss.

In our congregation there was a loss in the sense that there was not a recognized and appointed spiritual leader of the congregation, but we did have the stability that comes with capable leadership. Outside speakers were sometimes invited in for services, but very capable lay speakers were always present within the congregation.

Richard E. Silance, Sr., or L. Ray Fettinger provided an excellent message for each service. Brother Fettinger probably took the responsibility for speaking about forty per cent of the time. Others also filled the pulpit from time to time. Ronald E. DelCastilho, Orval E. Hunt, Jr., Jean Fisher, Melvin King, and Ernest C. King, Sr. were among those who filled this responsibility.

OUR FUTURE

The future cannot be properly considered a part of any history, but with our faith in the sovereignty of God we gladly place ourselves and our future into His faithful hands and leave all the results with Him.

We are looking with expectation to the Lord providing us with a new house of worship with the mandate that we are His representatives in this community to reach the lost. It is also an important part of the life of the church that the family of God be one in their worship and work.

THE MARINES AMONG US

One of the most important parts of the history of our church has been the contributions made by the marines and naval personnel and their families from Camp Lejeune. From April 1941, when construction started, Camp LeJeune has been a most important part of the economy of the area. It has also been a most important part of the church, since, with its population of 60,000, marines and saliors and their families have not only added to the population of the area, but also to the membership of our church.

Significant contributions have been made in attendance, worship, workers, sacrifice, fellowship, finances, and every part of the life of the church.

We would like to be able to remember every name and every contribution to the church over the years. For those who are new-comers we don't have the knowledge. For the old-timers the waters have gotten too rusty. We know they have served in almost every position of leadership in the church.

Positions of present leadership will give an idea of the importance of Camp Lejeune to our congregation over the years.

Orval E. Hunt, Jr.-Gunnery Sergeant-Vice-chairman of the congregation
Vice-Chairman Church Council
Chairman, Board of Trustees
Member Pastor's Advisory Council
Head Usher
Sunday School Teacher

Cindi E. Hunt (wife of Orval)-Chairman, Board of Christian Education
Member, Church Council
Sunday School Superintendent
Member Music Committee
Organist
Member Nominating Committee
Co-chairman-Flower Committee

Michael L. Sloan-Sergeant-Assistant Head Usher

Althea Suzette Sloan (Wife of Mike)-Member Board of Trustees
Member Church Council
Member Music Committee
Pianist
Past, Secretary-Treasurer
Chairman, Budget Com-

mittee
Member Memorial Committee

L. Ray Fettinger, Gunnery Sergeant, Retired
Secretary-Treasurer
Member Church Council
Chairman Nominating Committee
Member Budget Committee
Member Pastor's Advisory Committee
Sunday School Teacher

A partial list of those who have shared a part of their lives with us while they were stationed in Camp Lejeune are:

Bob and Carolyn Brown, Song leader and pianist
David and Maxine McGee
Elmer and Kay Algood
Rose and Bill Jernigan
Paul and Ruth Tomilin
Jasper and Dorthy Boyer
Larry and Beverly Ladd
Charles and Lois Gibson-A story teller of excellence. Very good with youth, was the first scoutmaster
Jean Giliard
Harry and Sharon Neal
John W. (Red) McKemey
Mike and Sue Sloan and Alisha
Cindi and Orval Hunt, Mendy, Jack, Marcy and Molly
Roger and Margo Chalk
Mike Eldridge
Greg Edwards
Mia and Greg Kleman
Dave and Elizabeth Saus and David
Doug and Lynn Griffeth and Andrew
Erick Rose
Mary and Scott Rose
J. R. and Brenda Hall
Donald and Amy Williams
L. Ray Fettinger, Susan and Rusty
Victor Hodges
Donald Adair
Duwan King

A part of the story of the marines among us must include the events of the bombing of the U. S. military barracks in Beirut, Lebanon, known among the marines as the "Beirut Hilton", in the predawn hours of Sunday, October 23d, 1983, with 2,000 pounds of explosives.

It was a trama to the nation, but especially to Jacksonville, North Carolina, and Camp Lejeune, the home of the Second Marine Division, to get the news of the bombing and the loss

of two hundred forty-one of our marines in Beirut. The First Church of God was numb with the realization that one of our own, Gunnery Sergeant (then Staff Sergeant) Orval E. Hunt, Jr., might be one of the casualities. A report came to First Lieutenant Scott Rose that Orval had been killed. An obituary appeared in a publication at Paris Island, South Carolina.

The church was numb, but not too numb to pray with Orval's wife Cindi, and their four children, Mendy, Jack, Marcy, and Molly for God's protective care of Orval.

One of the comforts in such a moment is the fact of Orval's unconditional surrender to the love and grace of God for his salvation, victory in this present life, and the ultimate safety in God's loving, protective hands. It might be described as perfect victory in this life and the life to come.

Lieutenant Rose, who had volunteered as casualty officer for Orval, also a member of our church, took the task of going to the Hunt home on Monday evening, October 24, 1983, to give the family the good news that Orval's life had been saved.

As he slept on the third floor of the barracks he had been critically injured in the bombing. The dead and wounded had to be dug out of the rubble of the fallen building. Many were found only after an extended time. Orval was medically evacuated to the U. S. Army Hospital in Landstuhl, West Germany.

A wounded marine who was also being evacuated witnessed what took place aboard the plane. He later told Orval that all the doctors and nurses on the plane were giving all their attention to two casualties aboard the plane; Orval and another marine. The other marine was in the litter above Orval. The witness was below Orval. He said that the marine above Orval died and then they centered their attention on saving Orval's life. The witness said that he was covered with Orval's blood as he was still bleeding badly.

The church responded to the news to the bombing by praying. Brenda Silance stayed with Cindi and the family for the next two days until the news came that Orval's life had been saved: comforting, encouraging, and giving companionship.

Orval stayed in the hospital in Germany for two and a half weeks, until he had been stabalized enough for further medevac to Bethesda Naval Hospital, Maryland, where he stayed for four more weeks. After a thirty day convalescent leave he returned to limited duty for the next three and a half years.

After Orval began to make progress physically, seemed to be becoming more alert mentally, Cindi, who had been by his side constantly at Bethesda, came in cheerfully one morning and greeted Orval. He responded very cheerfully.

Cindi asked, "Do you know who I am?" Orval answered with a very positive "yes". Cindi said, "Then who am I? Orval answered without hesitation and with great assurance, "You are the lady on T. V. who said, 'What's up, Doc?'"

Navy medical boards recommended that Orval be medically retired from the service because of his injuries which included:

Brain contusions
Fractured skull
Internal injuries
Fractured ankle
Fractured femur
Fractured foot
and
Exposed Achilles tendon

In each of the medical boards Orval was adamant that he was a marine and he wanted to stay a marine. He, against the great odds of the rank and medical expertise of the board members, doggedly maintained that he was a good marine, of profit to the military services, and should be allowed to stay in the Marines and and returned to full duty status.

Because of the cranial injuries and the trama to the brain Orval was again hospitalized with seizures. He had to stay on anticonvulsive medications until April 1986. It was agreed by the last medical board that if he could get off the high dosages of anticonvulsive medications, and remain seizure-free for a year, that he would be permitted to stay in the Marines and go to full duty status.

This was a challenge to pray with perseverance that God would undertake the complete healing of those injuries and their effects on the brain. The church was behind Brother Orval and his deep desire to get back to full duty status.

The time test is now completed. The review of the medical board returned Orval to full duty status in May of 1987.

Because of his severe injuries and being on limited duty status Orval could do about what he wanted to do. He could participate in training activities, duty assignments, et cetera, according to what he felt he could do. He never used this to get out of anything. He constantly pushed him-

self beyond the limits of his capacity. On the first marches, et cetera, he came in last, but in spite of pain, exhaustion, and the lack of physical stamina, he perservered to the finish.

His application to his duty, pushing to regain his physical stamina, learning to reuse injured parts (The doctors had predicted that because of the exposed Achilles tendon he would always have difficulty in walking), and esprit de corps paid off. Orval was promoted to Gunnery Sergeant on April 1, 1987.

President of the United States Ronald Reagan and Mrs. Reagan came to Camp Lejeune for a memorial service for the fallen marines on November 5, 1983, while Orval was still hospitalized. First Lieutenant Scott Rose, his wife Mary, and Brenda Silance went with Cindi to the memorial service. There was a receiving line after the service with President and Mrs. Reagan. Cindi, Mary Rose, then Brenda Silance (Lt. Rose was not allowed to go through the receiving line since he was the casualty officer) went through the line and spoke to President and Mrs. Reagan. Pictures were taken of each one being greeted by the President. As Brenda passed by President and Mrs. Reagan her heel slipped (it was raining outside-the platform had gotten wet) and almost fell. Her heels clicked loudly and the secret service agents protecting the president promptly responded with weapons drawn. Brenda quickly, and quietly, very carefully then walked away from the center of attention.

The pictures taken of President Reagan with Cindi was promptly received. Mary promptly received her picture with the President. Brenda has not yet received her picture. Some have speculated that the secret service is holding this copy for future use, just in case!

In the October 1986 issue of LEATHERNECK, MAGAZINE OF THE MARINES, in an article entitled "Semper Fidelis-More Than a Motto", by A. L. Williams[5]. (Mrs. Williams, on the staff of the Leatherneck, Quantico, Virginia, is a friend of the Hunts and attened our church while stationed at Camp Lejeune.) tells of the experience in the barracks bombing.

"- - SSGT Orval hunt, presently company gunny of Communication Company, Headquarters Bn., Second Marine Division, was in the rack, on the third deck of the BLT headquarters when the estimated 2,000 pounds of explosive were detonated.'

"'I can take no credit in the fact that I'm alive today.' he said. 'I've always had a strong faith in God, Corps and country, and they all stood by me every inch of the way.'

[5]pp 54-55; Used by permission. Copyright A. L. Williams.

"He recently scored first class on the company physical fitness test. An accomplishment for even the fittest of Marines; a miracle for a Marine who, in the course of a frenzied search operation, was presumed dead.

"Medevaced to Landstuhl, West Germany, where he remained for two weeks before being transferred Stateside to Bethesda Naval Hospital in Maryland. SSGT Hunt's prognosis was grim.

"In the wake of the explosion, he had sustained multiple head contusions, a skull fracture, and a lacerated Achilles tendon, along with miscellaneous broken bones from the ankle down.

"Bedridden for an entire month, with the exception of physical therapy, SSGT Hunt's remarkable progress set a precedent each day.

"With round-the-clock nurses, two teams of physicans, consisting of six doctors each, the Bethesda Naval Hospital, after performing six operations, extensive neurological testing and weeks of physical therapy, was able to release SSGT Hunt as an outpatient.

"Despite the daily rigors of hospital life, SSGT Hunt took time to reflect on the very essence of life itself, an undertaking uncommon to most, much less a "gungy"* former drill instructor, and Recon Marine.

"'You've heard the one about there are no promises there will be a tomorrow?. . .well, it almost became a fact. . . . The whole incident really made me learn a lot about myself and my family. What I'd always thought about my family was proven to be true. They were for me, all the way, no matter what.'

"Cindi Hunt, wife, and mother of their four children ranging in age from 5 to 12, was one of the first visitors permitted past the armed sentries of the fifth floor, reserved for the Beirut/Grenana casualties, to see her husband. From 7:30 in the morning until 9:00 in the evening, she held vigil over him.

The several agonizing days of anticipation, awaiting work of the survivors unearthed beneath the rubble, combined with five months of concern prior to the attack and the two weeks following, were nearly unbearable.

"Each morning at dawn, she would leave her Bethesda

* A gungy is a slang Marine term for a Gung-ho Marine. One who goes above-beyond the call of duty.

hotel room and stay with her husband until she was assured he was resting comfortably, before leaving that evening. The emotional drain and financial expense did not deter her from comforting and remaining by her husband's side for his entire stay.

"Recollections of events from October 23 to late November 1983, is to this day, nonexistent for SSGT Hunt. 'My wife told me what happened when I was in the hospital. I cried . . . I truly thank God I've been lucky enough not to remember."

"And Semper Fidelis? SSGT Hunt reflects that even though he doesn't remember the Marines who helped find his unconscious body amidst the confusion and their own personal horrow, proved beyond a shadow of a doubt that, when a fellow Marine is in need, Marines do take care of their own.

"Now with the tribulations of a physically grueling recovery behind him and the bedside comradery displayed by the Commandant of the Marine Corps and the Secretary of the Navy, among other distinguished visitors but a memory, SSGT Hunt is back at work running PFTS with the best of them.

"He means just that-the best of them."

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We at the First Church of God have looked and rejoiced many times when we see Orval. He continues to serve in several positions of leadership in the church and is one of our most faithful to the church in every area of opportunity with all his family. He can be depended on for any type of special work that the church needs to be done. His life is a monument to the faithfulness of God and His healing power.

The city of Jacksonville has erected a black granite monument at the entrance of Camp Johnson, a part of Camp Lejeune. They have also planted two hundred forty-one pear trees on Lejeune Boulevard in memory of those who fell on that 23d day of October, 1983. Memorial American flags are placed at each tree on special days. There is a beautiful monument in memory of these on a knoll at the water's edge, with a background of evergreen trees, behind the Headquarters of the Second Marine Division.

We sorrow for these, and the families that each name represents, BUT WE ARE PERPETUALLY VERY THANKFUL THAT BROTHER ORVAL'S NAME DID NOT HAVE TO BE ADDED TO THESE LISTS!

AS BROTHER ORVAL LIVES, HIS LIFE IS A MONUMENT TO THE FAITHFULNESS OF A LOVING GOD!

BOY SCOUTS OF AMERICA

TROOP 458

The Boy Scout Troop 458 was organized in early 1959 with the First Church of God as the sponsoring organization. First Lieutenant Charles Gibson, a native of Mississippi, stationed at Camp LeJeune, and a holder of the Eagle Scout rank, was the first scoutmaster. Among the troop's first scouts were:

Richard E. Silance, Sr.	Charles Hopkins
Levi Williams, Junior	Norman Hopkins
Tommy Smith	C. W. Hardison
Johnson Williams	Carl Hardison
Gene Williams	Joe Barlow
Calvin Jarman	Kenny Barlow

Scoutmaster Gibson used his military rank and asked a young, red-headed Corporal to join him as the assistant scoutmaster. The Corporal, John W. (Red)McKemey, learned fast . . . much faster than he realized he could. In the fall of 1959 Lt. Gibson was transferred from Camp Lejeune and "Red" was elevated to the position of Scoutmaster, which he has continued to very ably hold to the present.

It may be that a bit of his military training guided his leadership qualities. He is a disciplinarian, demanding, insisting that the boys perform up to their capability. and always as responsible scouts and citizens. At the same time he is loving, fair, and encouraging.

The relationship with the church over these twenty-nine years the church has sponsored the troop and provided a meeting place for them has been excellent. During this time there has been no difficulty with the scouts or their leaders.

The scouts have taken on projects from time to time to help the church and for them to gain experience in working together, and mastering some scouting skills.

In 1969 when the added property was given to the church by the Hugh and Roy Sandlin's, the scouts cleared an area to the corner line of the newly given property. A campfire site was built in this area with benches added for comfort for an Eastern North Carolina Camp Meeting at about that time.

Mr. Hugh Sandlin was talking to M. D. Elston and Brother King walked up and asked Brother Elston to talk to Mr. Sandlin about buying some more land. Hugh said, "You don't have to buy it. I'll give it to you." The church gave him a receipt for five hundred dollars for the gift to the church.

Quoting from a letter written for then Eagle Scout

candidate Donald J. Padgett, II., Pastor John Addington, on January 20, 1986 said, "In the course of his work on the church property he has lead the scouts working with him to clean the cemetery by raking and removing leaves, and fallen limbs from the trees; the entire church yard was raked and leaves removed; the side walks were edged; and the exterior of our fellowship hall was completely painted.

"In these projects he maintained leadership, including coordination of different tasks by various scouts and/or other helpers. It was noted in his responsibilities he was always gentle and considerate of those working with him, but at the same time exercised such leadership that there was no question as to who was in charge of the project.

"The neatness of all the work done is a credit to Mr. Padgett and each of the young men working with him. In the painting of the building, and especially the windows, this neatness, cleanliness in the work, and professional-like quality job, shows the extreme care that was used in the planning and carrying out of the project. The area of the project was always policed when they left, and after completion of the project everything was left in perfect order."

"Red" estimates that over the twenty-nine year period there have been about 300 boys who have belonged to the troop. By scouting records it is estimated that about one percent of scouts will attain the rank of Eagle Scout. Our troop has produced eight Eagle Scouts who are:

Danny Herget
David Brentlinger
Billy McKemey
Joseph McKemey
Phillip Brown
Donald J. Padgett, II.
Brian Sanders
Richard Grosebeck

When David Brentlinger, a devout Roman Catholic, was being awarded the Eagle rank he requested that the ceremony be in his church, the Roman Catholic Chapel on Camp Lejeune. "Red" had some reservations since he was not too familiar with the practices of the Roman Catholics. He made arrangements with the Roman Catholic Chaplain and showed up in uniform at the proper time. "Red" was asked to assist in receiving the offering. He agreed to help.

He was somewhat taken off-guard when he was handed a "plate" with a pole attached for receiving the offering. He quickly recouped and started down the isle.

His first encounter was a row of nuns. He thought, "They have taken a vow of poverty, but they get some income. Do they give to the church from what they receive?" He pushed the plate

to the first nun on the pew. She just gave him a dirty look. The second one just looked shocked. The third smiled, shook her head, and motioned him away.

After the service some good naturedly told him when the Sisters didn't give an offering he should have poked them in the ribs with the long poled offering basket.

"Red" said that many other Life scouts of the troop have been very close to the completion of requirements for the Eagle rank.

In 1962 "Red" moved into Jacksonville and served as the Scoutmaster of Troop 336, sponsored by St. Ann's Episcopal Church, in addition to his responsibilities as scoutmaster of our troop and other responsibilities.

"Red" tells how he came to our church. He was in Japan as a marine and would see another marine in the barracks sitting on the side of his bed reading his Bible. This other marine was Harry Neal. "Red" said he thought to himself, "If I were a Christian that is the kind of Christian I would want to be." Later Neal came to Camp Lejeune and "Red" followed him to Lejeune some time later. He ran across Neal again at Camp Lejeune and came with him to church at the First Church of God.

"Red" wired the fellowship hall under construction in 1958, and in 1976 when the new parsonage was built he did the plumbing.

"Red" taught Sunday school and one of his pupils was Delta Gurganus. Pastor Joe Stephenson regularly picked up Delta and three other of the Jack Gurganus' children, Joyce, Roy and Gene. Before long "Red" was volunteering to pick up the Gurganus children. It was no marvel to anyone when in 1961 Delta and "Red" were married in the church by Pastor Stephenson. The new couple served the church as youth leaders for eight years. They left the church in about 1971.

"Red" and his two Eagle Scout sons, William and Joseph are members of the Order of the Arrow. Billy is the local chapter advisor of the Order of the Arrow.

It has been said that if you want to get someone to do a job, "get a busy person." "Red" is presently working seventy-two hours a week as a fireman at Camp Lejeune, serving as scoutmaster of our troop, finishing requirements for his bachelor's degree, is leader of the youth program, and sings in the choir in the Verona United Methodist Church.

YEARBOOK INFORMATION

YEAR	MEMBERS	SS ENROL	SS ATTEN	AM ATTEN	PASTOR
1960	15	40	40		Joseph Harry Stephenson
1965	25	30	15		*Grady G. Taylor
1970	20	70	48	50	M. D. Elston
1975	29	60	58	54	None listed
1980	75	60	46	65	Fred A. Dowden
1981			Church not listed		
1982	60	44	39	50	Paul R. Phelps
1983	65	48	42	58	Paul R. Phelps
1984	45	43	25	40	None listed
1985	45	43	25	45	None listed
1986	40	54	32	44	John J. Addington
1987	50	68	33	45	John J. Addington
1988	49	65	30	47	John J. Addington

* This is as listed in the 1965 YEARBOOK OF THE CHURCH OF GOD, but Brother Taylor was pastor of the Richlands Congregation at this time. Brother Taylor's widow and two children agree with those in the congregation, who were here at that time, that the Taylor's were not back here as pastors after they left in 1952.